

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fix'd,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

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RELIGIOUS MISCELLANY.

SHORT SERMON.
BY REV. HOSEA BALLOU.

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed, as the ministers of righteousness, whose end shall be according to their works."—2 Cor. xi. 13-15.

This scripture naturally suggests several questions which seem to have no small claims on our careful and candid consideration. While there are many, of very opposite sentiments, who profess to be the apostles or teachers of christianity; and while it is a fact known to the whole community, that these opposing teachers are continually representing each other as heretics, and deceivers, ministers of Satan, and false teachers, we must be fully satisfied that some of them are, in reality, what they accuse each other of being. If we should reduce all the varying and opposing sects to two men only, and then attend to the accusations, which they would allege against each other, it might be unsafe to conclude that because they were opposed, one must be right and the other wrong;—since it would be possible that they might both be wrong, though they could not both be right. Again: In the case just proposed, each of the two opposing sects might be partly right, and partly wrong; and we think it not too liberal to suppose that all the different denominations, which now divide the church, may each have some just claims to sound doctrine, and yet in some things be faulty. Standing in the light which these remarks reflect on the mind, we think it of importance to inquire, by what certain rule we are to know whether ministers are what they all profess to be, and what they all endeavor to make us believe they are, the apostles and ministers of Christ; or whether they are what they endeavor to make us believe of each other, the apostles and ministers of Satan?

Notwithstanding most people might think that the question here proposed, though of weighty consideration, was the most difficult one to solve, that comes within the scope of our duty to decide, it is a fact, after all, that this question is like all other subjects, easy of solution in a ratio to its importance. The text under consideration, furnishes adequate means whereby to detect a minister of Satan, though he should, like his master, transform himself into an angel of light. If he be a *deceitful worker*, he is an apostle of Satan, though as brilliant as the sun.

First: If ministers adorn themselves with professions of sanctity, if they take the most respectable christian name, if they pretend to much zeal for religion, and great love to mankind, and after obtaining the confidence of the people, persuade them, that they ought to give up their worldly interests into their hands, that they may expend it in saving souls from the wrath of an angry God; and if, in order to succeed in this kind of religious begging, they tell us that worldly interest is nothing worth, when compared with the concerns of a future world; and if, after obtaining our money, all we can possibly spare they so manage as to live in splendor, and wallow in luxury themselves, we know that they are *deceitful workers*, and, therefore, the ministers of Satan.

Secondly: If ministers profess to be sent of God to preach to the people, and to give them directions how to conduct themselves in this world, so as to avoid his wrath in the world to come, we know that their pretensions are deceitful; they are *deceitful workers*, and ministers of Satan; for common sense will inform us, that if God was as full of wrath to punish us as they pretend he is, he would never send such living souls as they profess to be, to save us from his wrath.

Thirdly: If ministers preach the doctrine of total depravity, and contend that we are all born into the world with a nature opposed to God, and that until we are changed by the power of God from a state of nature, into a state regenerate, we are morally incapable of thinking a good thought, of exercising a good desire, or of performing a good action, and then warn us to flee from the wrath which awaits us hereafter by seeking the divine forgiveness by prayer and supplication, by attending prayer meetings, conference meetings, anxious meetings, whispering meetings and the like; if they tell us that we ought to give no sleep to our eyes, nor slumber to our eyelids until we obtain new hearts; and that if we do not attain to regeneration it is all our own fault, we may know, if we exercise our reason, that they are *deceitful workers*. Was there ever a deception than this? How is it possible that hearts opposed to God and all that is good, should be really in earnest in the holy exercise of seeking after divine things? When we read in the public journals of our times, marvelous accounts of sinners being so awakened as to neglect, almost entirely, the duties of domestic industry, prudence, and economy, and of attending religious meetings by early day light in the morning, and in the evening until quite unreasonable hours; and when we find the females of our households thus neglecting the duties of life, of decency and prudence, under the pretence of seeking religion; and when we know that ministers, who pretend to be the apostles of Christ, are the movers of all this wild disorder, we know that they are *deceitful workers*.

[From the Trumpet.]

CHRIST'S PRAYER CONSIDERED.

"I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine."—John xvii. 9.

Almost every Christian is acquainted with the opinion which many have entertained of this part of our Lord's petition recorded in John xvii. It has been thought that those for whom he prayed were the elect, whose salvation was determined by God before the foundation of the world, and who were given to Christ to be his own people.—The rest, it is said, were not the subjects of prayer: their fate was irrevocably fixed. It is our opinion that when Christ said "I pray for them," he referred to his apostles only, whom God had given him from mankind. But we are willing to meet the opposer on his own ground, and allow for a moment, that Christ prayed for all that will finally be saved, whom the Father gave him. Let us now read Christ's words as follows: "I pray for them which thou hast given me, for they are thine." The question then presses upon us, *How many had God given to Christ?* We answer in the language of our Saviour himself: "The Father loveth the Son and hath given all things into his hands."—"All things are delivered unto me of my Father."—See John iii. 35. Matt. xi. 27. Luke x. 22.—John xiii. 3. xvii. 2. Psalms ii. 7. 3. The opposer must see from these scriptures, that if Christ prayed for all whom God had given him, in the most unlimited sense of the phrase, he prayed for all mankind. God had given him all: The heathen were his inheritance, and the uttermost parts of the earth were his possession.

But we repeat, that in the passage before us, he prayed for his *apostles* only. It was a common practice of our Lord, to distinguish his apostles from the world. "Yet a little while," says he, "and the world seeth me no more; but ye see me." "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hated you." The context to that portion of the prayer which we have quoted, shows that Christ had reference to the apostles only.—"I have manifested thy name to the men which thou gavest me out of the world.—Thine they were, and thou gavest them me; and they have kept thy word." If the Calvinistic doctrine of election and reprobation be true, these words could not have had reference to all the elect. "Now they have known," continued our Lord, "that all things whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." I pray for them: I pray not for the world." &c. We say, if the Calvinistic doctrine of election be true, this cannot refer to the elect. Could Christ say concerning all these, "they have kept thy word; I have given unto them the words thou gavest me, and they have received them, and have believed that thou didst send me?" He could not. He was speaking of men then in existence, who had embraced the christian faith, and kept it;—men with whom he had associated. (See ver. 12.) He undoubtedly alluded to his apostles. He says, "as thou hast sent me into the world, even so have I also sent them into the world." To the apostles he said, "Go ye into all the world, and preach the gospel to every creature."

But Jesus said, says the opposer "I pray not for the world;" so whether he did, or did not pray for his apostles only, one thing is certain, he did not pray for the world.—It is freely granted that he did not, in this verse which we are considering. But does this prove that he never did? In the first part of this prayer, he prayed for himself only. Now, if because he prayed for himself only in the commencement of his prayer, we cannot prove that he did not in the same prayer pray for his disciples, neither can we, because he prayed for the disciples only in another part of it, prove that he did not pray for the world before he concluded. Let the reader take his Bible, and commence the reading of John xvii. He will find, that in that part of the prayer which ends with the fifth verse, Jesus prayed for himself only.—If he will read from the beginning of the sixth to the end of the nineteenth verse, he will be satisfied that Jesus was not praying for the world, but his apostles only. If he will then begin the twentieth verse, he will see that Jesus, instead of saying that these were all for whom he ever permitted himself to pray, says, "NEITHER PRAY I FOR THESE ALONE." He prayed for his disciples only at one time, and then he prayed "not for the world." But the words just quoted show that afterwards he prayed for others. If the reader wishes to know who were those others for whom he prayed, by reading through the chapter he can ascertain. He prayed for those who should believe on him through the word of his apostles,—that they all might be one, as he and his Father were one. He prays afterwards for "THE WORLD,"—that it might believe and know that he was sent of God.—This agrees with the object of his mission. He died for the world,—he "gave himself a ransom for all to be testified in due time;"—and John testifies that the Father sent him "to be the Saviour of the World." People have obtained wrong ideas of this prayer because they did not read it through with care. They read till they came to the verse at the head of these remarks, they read that verse, and then stopped. They thought they had found sufficient proof of the doctrine of reprobation to eternal death: for if there was any hope for the world, why did not Christ pray for it? Why did he say, "I pray not for the world?" It appears that these people have had not much anxiety that it should be otherwise. For else they would have examined with a little care if they had not mistaken the meaning of our Lord. By the same means a clergyman might be represented to be a selfish, illiberal man. A report has gone abroad that he prays for himself only. Some zealously contend that

it is so; and they go upon the Sabbath to hear him pray, that they may be satisfied.—In the course of his prayer he mentions himself, and prays that he may be enabled to "preach the word" in a proper manner. These people fly from the meeting house and declare that the report is true, for they heard him pray for himself.—If they had remained until his prayer was finished, they would have heard him pray for his congregation, christians generally, and all mankind.

The view which we have given of our Lord's prayer, agree perfectly with his general character and conduct. When his followers forbade parents to bring their little children to him, that he might lay his hands on them and pray; when James and John would command fire from heaven to consume the Samaritans, he showed himself above their illiberal feelings. And even when he was suffering the agonies of a most cruel death, he prayed for his murderers. "Father forgive them," said he, "for they know not what they do."

It may not be improper that we should notice, before we close our subject, the inconsistency in the conduct of those who contend for such views of Christ's power as we think we have shown are not right. They profess to take Jesus for their pattern; they say they strive to follow him in all things.—Why then do they pray for all mankind? Christ, they say, did not; and they say they should do as he did. They regard Christ's prayer as evidence that some were reprobated to eternal woe; and they think this was the reason why he refused to pray for them. They believe in God's unchangeable decree as a bright manifestation of his glory. Why should these people pray for all mankind? Why do they not pray as they think Jesus did? If they would, there would not be so much inconsistency between their faith and petitions. Why do they not say, Lord save the elect, and them only, but send the wicked down to hell, Amen? Why not say Amen here to this, if we must hereafter? They will not do it; they would be opposed to every thing good. Why then shall we say that Jesus prayed in such a manner? Let the candid reader judge for himself.

[From the Christian Messenger.]

ANTHONY CUTHBERT.

Of Philadelphia, departed this life on Wednesday afternoon, November 14, in the 82d year of his age. His mortal remains were committed to the earth in an Episcopal burial ground, where repose the ashes of all his kindred according to the flesh. I requested permission from the Bishop to speak a few words at the grave after the conclusion of the usual services of the church, but was refused, on the ground that it would be contrary to Episcopal usage.

Anthony Cuthbert embraced the doctrine of Universalism in his youth—and at the time of his death was probably the oldest Universalist in the United States. His first doubt of the truth of endless punishment was excited by the discourse of a Calvinist of the original school, who was laboring to set forth the intensity of the torments of hell. The picture was so highly colored as to excite suspicion in Mr. C.'s mind, that the visions of a heated imagination were presented instead of the sober teachings of the Word of God. This was about the year 1769 or '70.

Parson Duchee of the Episcopal church, was an intimate acquaintance and friend of Mr. C.'s father, and often visited him.—They held frequent conferences in a private room; and it was a considerable time before Mr. C. could ascertain the object they had in view. He at length, in the absence of his father, entered the apartment to which he so frequently retired, and found on the table Paul Siegvolk's "Everlasting Gospel"—(an edition of which had been printed at Germantown in 1753, by Christopher Sower and as was supposed at the suggestion of Dr. George De Benneville.) Mr. C. subsequently learned from his father, that Mr. Duchee and himself entertained no doubt of the truth of the doctrine maintained by Siegvolk—but they thought the time had not then arrived for the public proclamation of the sentiment. Mr. C. thought differently; and on all suitable occasions, expressed his belief in the final reconciliation of all things to the dominion of love.

It is more than probable that Mr. C. was one of the hearers and friends of John Murray, on the first arrival in Philadelphia of that eminent servant of the Lord in 1773 or '73.

The "times that tried men's souls" soon followed, and Mr. C. was one among the many who stepped forward in defence of his country. Of his services as a revolutionary soldier, I possess little information and will therefore pass briefly to notice his devotedness to the cause of Universalism.

Elhanan Winchester, after his separation from the Baptist Society, secluded himself for a season from the world. This was in 1780. On mixing again with society, Mr. C. was among the first to extend to him the hand of friendship and fellowship.

The Universalists had as yet no building of their own, in which to hold public worship. The old Masonic lodge in Second-street, was for sale. It was purchased by a few individuals of whom Mr. C. was one. He mortgaged his own property to raise the requisite funds. In the course of a few years the "Bank of Pennsylvania" selected the premises above noticed, as an eligible site for their banking-house, and made generous proposals for the same—which were accepted. The sum received, over and above what Mr. C. had advanced, enabled the Universalists to purchase the lot of ground in Lombard-street, and erect the walls of the present meeting house. Thus Universalism may be said to have obtained a firm footing in Philadelphia, through the exertions of Mr. Cuthbert.

Mr. C. was one of the original signers to the constitution of the First Universalist Society in Philadelphia, dated July 11, 1790.—He was ever a constant attendant on the services performed in the meeting-house in Lombard street. In the work of the Society, as in the work, he always stood firm and un-

moveable. He was emphatically a pillar of Zion—a worthy supporter of a worthy cause.

His illness was brief. He retained his mental faculties to the last, and he died, as he had lived rejoicing in the full faith of Universal salvation. He departed without a murmur or a struggle in the perfect and happy assurance of meeting the whole family of man in the everlasting habitations of the blessed. "Mark the perfect man; and behold the upright: for the end of that man is peace."

O holy and bright, to the dying saint
Were the scenes of the vision of faith!
And joyfully calm and without complaint,
He yielded his quivering breath.
For his mind was strong though the flesh was faint,
In the chilly embraces of death.

The struggle is past, and the ransomed heart sped
From the flesh and its weakness away.
And though in the cold and the narrow bed
Now lieth his mouldering clay,
His soul through the darkness of time hath been led
To the light of an endless day.

The body to earth, but the spirit hath gone
To dwell with the Father on high,
Where tears, by "the just and holy one,"
Have been wiped from the weeping eye,
And that better part hath been clothed upon
With the life that shall never die.

Anthony Cuthbert was universally respected, esteemed and beloved, throughout his long, active and useful life. In all his varied relations to society, he sustained an unimpeached and unimpeachable character. His memory will ever be dear to all who enjoyed the pleasures of his acquaintance. His large family and extensive circle of relatives and friends, have especial cause to mourn his departure—yet they mourn with rejoicing—for in this time of trial, they are generally enabled to realize the happy influence of the faith, of which the deceased was so prominent a supporter. I feel that I have much reason to sympathize with them in their bereavement—for to me he has long been more than a friend. Long shall we miss him from his accustomed seat in the church to which he belonged; yet believing that he has gone to be seated in "a building of God, an house not made with hands, eternal in the heavens," we would bow in humble resignation to the Divine will. "The Lord gave, and the Lord hath taken away—blessed be the name of the Lord." A. C. T.

WE ARE THE LORDS.

Paul says, in his invaluable epistle to the Romans, that "whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." For to this end Christ both died, and rose, and revived, that he might be Lord, (possessor or owner) both of the dead and living." How conclusive a proof is this that all men belong to Christ, whether they live, or whether they die. It was for this purpose that he died and rose, viz. that he might be Lord of the dead and living; and as he died for all men, "gave himself a ransom for all," and is "the propitiation for the sins of the whole world," all men belong to him. "The heathen are his inheritance, and the uttermost parts of the earth are his possession." "All things are delivered unto him of the Father"—"the Father loveth the Son and hath put all things into his hands." These quotations from the sacred scriptures settle unquestionably the fact, that whether living or dying, we are the Lord's. If we are the Lord's in life, we are his in death—if we are ever his, we are always his. Nothing can dissolve the relationship. For says Paul again, "I am persuaded that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature (thing) shall be able to separate us from the love of God, which is in Jesus Christ, our Lord." Rom. viii. 38, 39.

Reader, it is your duty to carry with you, wherever you go, the settled conviction that you belong to Christ—that "you are not your own; but are bought with a price." 1 Cor. vi. 19, 20. And why do you think, we are solicitous, that you should constantly feel this relationship? For the same object which is stated by the apostle in verses last quoted, viz. that you may "glorify God in your body, and in your spirit, which are God's." Here is seen the benefit of the doctrine of Universalism—and of every other doctrine which acknowledges men to be the Lord's, if there be any other. It makes them feel the relationship, and lays them under obligations, which otherwise they could not feel, to glorify God, in body and spirit. Children, who suitably reflect on the relationship which exists between them and their parents, will unavoidably feel renewed obligations to love and obey them; and the stronger sense they have of the love and fidelity of their parents, the stronger will be their shame when they do wrong. Here we see in miniature, as it were, the glorious effect of that doctrine in which men, all men, are comprehended as the children of God, and the purchase of the Saviour. Men may fight and oppose this doctrine; but until they drive us out of our senses, we shall know this is its effect. It inspires confidence in God, and leads to love and consequent obedience. Dr. Watts felt the relation, and what did he say?

"The Lord my shepherd is,
I shall be well supplied,
Since he is mine, and I am his,
What can I want beside?"

Another poet who felt, and who beautifully illustrates the same sentiments, says,—
"Let him to whom we all belong,
His sovereign right assert,
We'll take up every thankful song,
And every loving heart.
He justly claims us for his own,
Who bought us with a price,
The Christian lives to Christ alone,
To Christ alone he dies."

Reader, live in the faith and influence of this doctrine. Flee every vice, trust in God, and you will be blessed.—Trumpet.

By cultivating the generous impulse of the soul, we render our lives much happier than we could by hoarding those funds vested in us by heaven for nobler purposes.

UNIVERSALISM OF GOOD TENDENCY.

It is a fact well known to the christian world, that the doctrine of Universal salvation has been charged with exerting a corrupt influence on those who believe it. This is an ancient objection, certainly of two hundred years standing, though of late it is brought forward less frequently, and with more diffidence. In giving a little reflection to this subject not long since, we fell into the following train of reasoning.

What is the duty of man? It is this:—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."—Matt. xxii. 36-40. No man who should conform to the spirit of this commandment would err. The disposition here enjoined would infallibly lead to the performance of every virtue. The question arises then, is not the doctrine of Universalism better calculated to produce in the heart love to God and love to men, than any other doctrine? It asserts that God is the parent of mankind; that he loves us with an impartial love; that we are all brethren, and heirs of the same glorious inheritance. No man ever hated God because he believed God loved him, nor hated his fellow creatures because they were his brethren. So on the other hand, no man ever loved God because he believed God hated him, nor loved his fellow creatures because he believed they were the heirs of God's wrath. Men love God and worship him, because they believe he first loved them; and they love mankind, because they feel that we are fellow creatures, mutually dependent, with similar interests, and corresponding obligations.

We say then, with the utmost sincerity, that as the doctrine of Universalism is better calculated than any other, to promote love to God and men, it must, of all doctrines, be the most beneficial in its tendency, and the most useful to society. That great philosopher and Christian, Dr. Priestley, had the same view of this subject. In a series of discourses delivered in Philadelphia, in 1796, he expressed his belief in the final happiness of all the human race, which he calls "a doctrine eminently calculated to promote alike gratitude to God, and consequently every other virtue; and since this doctrine is perfectly consistent with the belief of the adequate punishment of all sin, it is far from giving any encouragement to sinners." This is a conclusion worthy the great mind of that philosopher.—Trumpet.

A TRAIT OF EARLY CHRISTIANS.

There is a proneness to think that the christianity of the present time is something different from that of the apostolic age—that we are not to expect christians to be such now, as they were then. That there is a difference in point of fact is not denied, but a difference decidedly in favor of the first christians. If we attempt to analyze this difference, will it not be found to consist in the simplicity of their faith, more than in any thing else? If christians of our age would lay the same strong hold on the word and promise of God which they did, would it not bring back something of the spirit of the apostolic age? It may be objected that the circumstances that they were placed in, were suited to form their peculiar character: Cut off, as it were, from looking to human power for protection, so far from it, that oftener than not, the civil power was raised against them as an arm of persecution—what could they do, but cast themselves for protection on the Almighty power of Him, whom they served? What, but rely simply on the truth of his word and promise? How could they but feel that they had here no continuing city, no abiding place! If Jesus bade them go forth, providing neither purse nor scrip, neither two coats for their journey, so they went forth. If Jesus promised that it should be given them in the hour of expected trial, what they should speak, they confided unhesitatingly in that assurance.—It was enough for them, that they had the promise "Lo I am with you always." They felt, that whether life or death, all things were theirs. But whatever the cause, such was their character, such their simple faith. The consequence was,

1. They used no worldly policy. There was one straight path of duty for them to pursue. Pursuing this, they were safe.—Deviating from this, they were in danger.

2. Religion with them was the great business of life. Every thing else was subservient to it. Taking the soul and its everlasting destinies to be what God declared them to be, every thing else dwindled away into insignificance. Fame was air. Gold was dust. Sloth was sin.

3. They had no fear of man. "For them to live was Christ, to die was gain." Occupy till I come, urged them on to ceaseless labor, amid reproach, opposition, and danger. Their simple faith made unseen things substance.—To get out of life was to go into heaven.

Whatever might have been the influence of circumstances on the character of the first christians, one thing is certain, they are safe models, and as such reprove the doubts, the expedients, the timidity, the worldliness of modern christians.

There is a strong inclination to modify christianity and fit it a little better than its author did to the changing state of society. Philosophy must start her dogmas and her doubts. The usages of the times and the refinement of the age, must deduct a little from the rigid morals of Jesus Christ; and so the tendency is by little and little to disrobe the uncompromising religion of the cross, of her consistency, her power, and her glory.

The religion which God has revealed to man, can be altered only by Him who revealed it. It is designed and suited to exert an unlimited sway over the whole heart and life. Its great truths are immutable and can be affected by philosophical theories, and the changing forms and conditions of society, no more than the laws of the material universe are affected by the various and often erroneous theories, which the boasted wisdom of man has advanced concerning them.

When christians—when the church, shall come back to the simplicity of the apostolic

faith then will religion be clothed again with something of the vigor and freshness of her youth. While Christians will be found fully performing the various duties which devolve on them, in all the relations of life which they sustain, they will perform them as a part of their religion. As citizens, neighbors, fathers, mothers, husbands, wives, parents, children, brothers, sisters, the unyielding principles of the gospel, will be both their guide and their restraint. *Whosoever they do, they will do all for the glory of God.* The return of such a spirit would be the surest indication the church has yet seen of the dawning of millennial day. Will Christians look at the subject, and see how widely we have departed from the examples of primitive Christianity.—*N. Y. Christ. Intel.*

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, JAN. 11, 1833.

OLD PROJECT REVIVED.

Our orthodox brethren, having "sought out" and exhausted all the "inventions" which it would seem, the human brain is capable of conceiving, appear to be returning to breathe new life into some of their old measures. Old fashions, we all know, after being long unused, sometimes become new ones again; and, with the addition of a few immaterial appendages, may be made to excite as much wonder and novelty as ever. We are led to this remark by noticing a long Address to the "Pastors and Members of Evangelical (?) Churches," issuing from a Central Committee in New York, and communicated as an original article for publication in all the Unitarian newspapers in the United States. The object of the appeal is to incite the orthodox fraternity to commence afresh the work of sectarian proselytism by a systematic monthly distribution of Tracts. Tracts, we are told, are the last and grandest resort in the work of converting the people to Unitarian orthodoxy. "The raising up and establishment of the Ministry," the "placing of Bibles in every family," and "bringing all the young under the influence of Sabbath Schools," with other kindred measures, the "Churches" are told, are—important as they may be—means of "lesser efficacy," compared with a "vigilant and politic" monthly distribution of Tracts. The Address recommends a "system" whereby this distribution may most successfully be prosecuted. And it is to acquaint our readers with this system, thereby putting them on their guard against the craft of their adversaries, that we are disposed to notice the article. It is, we all know, the orthodox practice, in the outset of all their appeals, to exaggerate the evil which they profess would cure. It is so here. The Address begins by the round assertion—a statement as true as their facts generally are—that "from four to five millions, or from one third to one half of our entire population" in this country, "are deprived of the stated means of grace," and are going down to perdition ignorant of the gospel and without any friendly voice to warn them of their danger or point them a way of escape. On no other assumption, than that the "means of grace" are exclusively in the hands of the pseudo-orthodox ministry, is this statement true. However—it answers as a good starting point—an airy basis for other aerial calculations. And as such, it would be cruel to deny them the benefit of it.

The project is this. All the disposable forces of the Christian Party in Politics are to be marshalled under Captains of forties—that is to say, the whole population of the U. S. is to be "divided into districts" of from twenty to thirty or forty families each, over which is to be placed a Captain—male or female—each having it in charge to take care of the souls within his or her district. In carrying on the proselyting operations, every family, without exception, is to be visited once a month—the distributor bearing a Tract. Where practicable, the agent is to take some brother or sister with him, selected with a view to obtain a favorable introduction into certain families. There are different kinds of people in the world; and these are described, with suggestions as to the best method of operating upon each. After a wary and circumlocutory introduction of the object in calling, a Tract is to be presented—to the father, if possible; otherwise to the mother, or if she refuses it is to be left with a child. Should this prove stubborn, it is to be left with a domestic; and if all refuse, it is to be dropped somewhere upon or about the premises. It is presumed, however, that there may be craft enough successfully employed to induce the household to accept the Tract. This object being accomplished, the distributor is charged to commence a religious conversation, calculated to dispose the mind favorably towards orthodoxy. It is however, given in strict charge, "to avoid all controversy." In this direction the Committee are certainly wise. Full well do they know that few of their numbers are qualified to withstand anything like controversy. The dread of controversy is an acknowledged weakness of a weak side. But to proceed; the conversation being closed, rules for which are plainly intimated, the distributor is to venture a step farther, and propose to offer a special prayer for the persons. Should this prove successful, the next

step is to obtain consent that their cases be presented to the stated Monthly Concert for Prayer. In the mean time the Pastor—his runners thus having felt out the state of things in each family—is to call on the family and counsel and pray with the members. When the time comes, the net is to be sprung in due form, and the converts drawn into the church. In this way the Committee have made an exact calculation, whereby they promise the public that they shall be able in 1833 to gain an "accession in the city of New York alone, of 1800 souls, and in our Country, more than 100,000."

And yet the Committee, before they close their article have the effrontery positively to declare, "We have no sectarian design!" We are very thankful that the divine Being is a God of forgiveness, else we see not how a well grounded hope could be entertained for such men. No sectarian design! The truth is sectarianism is at the very bottom and top of the whole concern. About every one of their Tracts which we ever saw, was sectarian to the back bone. Who ever saw one that was not?

It is astonishing to us, how people can sit down and deliberately make and publish their calculations based upon the ignorance of the people. The whole of the above plan presupposes, that the people of this country are not only grossly ignorant on religious subjects in general, but also so ignorant on common matters as not to be able to detect the deception, hypocrisy and fraud of the project thus minutely divulged to the Churches. We caution our readers to "beware of wolves in sheep's clothing." The system of circumvention herein proposed is unworthy all honorable and good minds, and a gross insult to the common sense and common rights of the people. How any families, with an ordinary share of self-respect and independent feeling, can consent to be brought under this officious surveillance, is quite difficult for us to conceive. It seems to us, that all cultivated minds ought to and will openly rebuke such intermeddling—such intrusiveness—such a systematic insult offered against the Laws of the social state.—The Catholics, amidst all their abuses, never went so far as this.

NATURAL AND MORAL POWER.

Some divines really have a curious faculty to split a hair "twixt North and North-west side." Dr. Emmons, we recollect, has labored throughout one whole Sermon, to prove, that there is danger of events taking place which God from all eternity determined never should, and which really never will take place. Our friend Dr. Ely, taking his cue from Dr. Emmons, (whose theology, by the way, Dr. E. has oftentimes pointedly condemned,) has undertaken in his last paper to cut a gordian knot in theology by a similar process of reasoning—or rather, assertion. "A sinner," says he, "may do that which it is certain to the divine mind he never will do." Again, "Liberty, and that power of voluntary action which includes the will to act, do not always co-exist."—These mysteries, we suppose, are solved on the Emmonsonian theory, that "men have a natural but not a moral power to frustrate the decrees of God." Does the reader understand this mysticism? If not, we will try to explain. You have a wife and five children whom you tenderly and faithfully love. You wish to have their lives preserved and to see them supplied and happy around you. You have the natural power, that is, you have the physical strength, to cut the throats of every one of them, and this you would do, were you not restrained by the want of a moral power, that is, the will or intention, to do so. Hence you may kill your family, though it is impossible for you to do so without the will, and this will or moral power, you have not, nor can you possess it. If you inquire, of what consequence is the natural power without the moral? We reply, this question you must propose to Dr. Ely.

What kind of "Liberty" that may be which is so perfectly restrained by the want of moral power, that it is impossible it should ever be exercised, is a nice point of the schools which we have never learned. Tie a slave to a stake and then tell him he has perfect liberty to run, and though you might preach an orthodox truth to him, we apprehend that neither the slave nor the bye-standers would be likely to comprehend or to believe you.—This, however, is according to Dr. E.'s notions of Free Agency. Natural men may obey God, and hence God commands them to love and serve him. It is certain, however, that they never will; for though they have the natural, they have not the moral power to comply; and without the latter it is impossible to obey as it would be for them to stand upon a tortoise and bear the Earth upon their shoulders. And yet they are to blame, and must be punished forever, because they have the natural power—a powerless power, indeed!

ANOTHER LABORER.

A gentleman in New Haven, Conn. by the name of Samuel C. Bulkley, has recently commenced preaching the doctrine of the impartial grace of God.

INDIFFERENTISM.

This is a new word. We find it in a late Bull of the Pope of Rome. It is better than the slang term of "Nothingarians," which is sometimes used in this country. We do not accept it in the sense in which the Pope uses it. He defines Indifferentism to be a belief that men of pious heart and holy lives may be saved, although their faith may not accord with the creed of the Catholic Church. Such a liberal belief as this he condemns, as it would go to show that it is no matter what a man believes, so that he lives a holy life. Our orthodox neighbors would agree with the Pope in his censure of this doctrine.

But, using the word as we are inclined to employ it, we fear that Indifferentism is one of the most prevalent heresies in our land. Thousands there are, all about us, who are indifferent on the subject of religion. This hardly has a place in their thoughts. And yet how is it, that men living amidst the evidences of the existence of God, of their indebtedness and accountability to him, can pass on through a whole life, and hardly raise one thought, much less one devout affection towards the great Author of their being and all the benefits by which it is filled! Are they not interested in the proclamation of the Gospel? Do they not care to satisfy themselves whether there is or is not a future existence and whether that is to be a happy or miserable one?

O, more than selfish he who midst the glare,
Of heaven's eternal truth, can gaily pass
Along the stream of life, nor raise one thought—
One pious sentiment, or gratitude—
Of love and reverence to great Nature's king!

A CASE IN POINT.

The Presbyterian, a pseudo orthodox print thus unwittingly relate the story of one of its brethren—Rev. J. W. Barr, a believer in endless misery—resolving to commit suicide. We find it in the Mirror. Believe ye it, who can; but the story goes to show first that even orthodox sinners reasoning upon orthodox principles may be led to take their own lives. Taking their own story as true, we cannot avoid seeing how a belief in endless misery is calculated to drive the subjects of it to desecration and the worst crimes.

The law has been under deep and pungent convictions of sin for more than three weeks. I could not pray—I could not feel sorry for sin except as it must bring me to unspeakable ruin. There came to be no mercy for me. The heavens were brass, and the earth was iron, and I was fast preparing to look up and curse God. Perfectly sensible of my situation, perfectly convinced that I deserved hell, I could not feel sorry or be humbled. Every feeling of my soul was deep enmity to the character and government of God. At last, after struggling with the terrible conscience, and the stirring of the Spirit of God, I determined to take my own life! It was not the result of a passion of despair, but the cool deliberate determination of one who who does this whiff upon the thick bosom of the almighty's buckler. After coming to this determination I selected my time and place. Not far from me was the river, and a little lower was a great fall. Thither I went, resolved to return no more.—The waters gathered themselves into a narrow channel, and after whirling round several times as if afraid to plunge, they were forced headlong over a time worn rock, and fell 44 feet or more, into a large basin beneath. Just by the fall a rock was projecting out, and as I was about to leap, I placed myself upon it, and as I did so, I looked down into the great basin 30 feet below me and the waters were boiling and foaming up, as if a giant, at long last, cast down the rebel, I thought of the raging of the hell, less raging of the wicked in the awful pit beneath! Alas! these waters, a child of a day, was reflecting itself upon the burning of the innocent, and I thought of the smoke ascending up for ever and ever! But I will know the worst which God can inflict upon me. I will plunge in, in five minutes I shall know what hell is, and what is to be my situation for eternity! I drew myself back to take the plunge. There was no fluttering—no shrinking of a single muscle.—But just as I was in the act of leaping, the hand of Omnipotence seemed to be laid upon me. Every nerve seemed to be paralyzed, and every bodily function to be arrested. I could not move, and I had not the strength of a child. I turned my face, the fountain of sin was shining, and to the first time the thought came "perhaps there may yet be mercy."

Poor deluded mortal; there was always mercy for you; and had you given up orthodoxy before you resolved on destroying yourself, you would have earlier found a restraining influence in the belief of God's universal and unchanging mercy.

Let us hear no more after this about the salutary tendency of orthodoxy. We commend the above to the special attention of Rev. Mr. McClure.

NEW SOCIETY.

It gives us pleasure to learn, as we do by Br. Richards, to whose kind attention we have been many times indebted, that the believers in the Gospel of Jesus Christ, belonging in Sebec, Me. have recently organized themselves into a Universalist Society, in that flourishing town. Br. R. speaks encouragingly of the state of the cause of truth in Sebec and, indeed, in that region generally. May the blessed influences of divine love abundantly descend upon this newly formed Society, and build them up in all the virtues and graces which adorn the Christian character.

TO CORRESPONDENTS.

We must say to "A. P." of Westford, Mass. that having been obliged some time since to exclude the writer to whom his Questions are proposed, from our paper, it would seem improper to insert his queries; as this would give him a fair chance to appear again in the paper. We thank him for his attention, believing that he cannot be wrong in considering eternal life as the unmerited gift of God.

Our female correspondent, "M. D. M." of Cape Elizabeth, is certainly entitled to our thanks for her recent very interesting

and amusing epistle. We know not whether she intended it for publication or not,—perhaps it is a little too minute and personal in some respects for this; at any rate we have taken much pleasure in reading her letter, and shall be happy to hear from her again on religious topics.

"Omignon" is most thankfully received.—We rejoice in these long winter evenings, hoping they will furnish the writer with time to prepare several other articles for our use. Our invitation to him has been of long standing, and pressing; now that he has broken the ice, we expect him to do a generous work.

RECOGNITION OF A CHURCH.

On Christmas day, Dec. 25th last, a Church was organized, in connexion with the Universalist Society in Framingham, Mass. A Sermon was delivered on the occasion by Rev. T. J. Greenwood of Malboro', from John iii. 30. Prayers were offered by Mrs. L. R. Paige, and W. A. Stickney; and an address was made to the Church, and recognition thereof, by Rev. T. Whittemore. After this, the Lord's Supper was celebrated and a large number joined in the service.

EXPOSITOR AND REVIEW.

We welcome the appearance of the Expositor and Universalist Review. The January Number is before us, well filled and handsomely executed. It contains 76 pages Octavo. We do hope there are taste and liberality in our denomination to sustain it. Hereafter we propose to present some extracts from the present No. Are there none hereabouts who will patronize the work? We shall take great pleasure in forwarding the names of subscribers.

We have placed on our last page a short article from the Trumpet, relative to the dishonesty of a subscriber. It is a sample of what may be expected from us in due time. We cannot afford to trust A. B. C. D. all over the world, whom we never saw, and of whose ability and honesty we know nothing, and then have them neglect or defraud us for complying with their request. Such conduct is cruel—it deserves a black list.

SHOCKING OUTRAGE.

Our unwillingness to believe or circulate the report of a Methodist Minister's murdering a young woman in Bristol, R. I. prevented our giving publicity to the following last week. We suppose now there is no doubt of the fact.

From the Providence Journal.
OUTRAGE AND MURDER.—We learn very direct, that a murder, attended by the most aggravated circumstances, has been recently committed in the edge of the town of Tiverton, near Fall River. A young woman, residing in Bristol, was some time since seduced by a minister of the Methodist denomination, and at Bristol, named Avery, whose ministrations she attended. We learn, that he first fabricated against her charges against her, and effected his wicked purpose, by denouncing her and helping her out of the difficulties which she believed existed.—She became excited, and went to Fall River to reside. There she was met by her betrayer, who returned her an answer, advising her to go to an apothecary and procure for a drug—the oil of tansy—and to take it.—Long enough to do this, she had time to do so. She then proceeded to a physician, and informed him of her situation. He told her, that the drug would cause her instant death. She then addressed Avery a letter, saying that she could not follow his direction. He returned an answer requesting her to meet him at a public house in Bristol. She showed the letter to the physician, who advised her not to grant the interview.—She therefore did not. She soon, however, received another letter, stating his intention to marry her out of town, where she could enjoy a privacy in consequence of her pregnancy, her reputation, and suggesting her to meet him in the edge of Tiverton, with a creek and a cabash, that she might not be recognized. She went, as requested. The next morning, a lifeless body—bearing marks of violence, and not red force, was found suspended by a rope, thrown over the top of the pole of a hay stack. Her comb, and locks of her hair were found at considerable distance from the stack, and her situation was such, that no doubt could exist but that she had been wilfully murdered. The minister, it is said, crossed Bristol ferry, late in the evening, and then returned back early on the next morning—Saturday—on which forenoon the body was discovered. Avery has been committed to Bristol jail. We may hope, that the report is somewhat exaggerated—although it reaches us in no "questionable shape."

DEDICATION.

The new Meeting House, recently erected by the Universalist Society in Somersworth, Great Falls, N. H. is, we learn, to be dedicated on Sunday next.

A young man who has recently returned from Belfast in this State to his native town in New Hampshire, in a letter requesting to have the Intelligencer sent to him, thus relates a part of his religious experience and trials.—After observing that eight years ago he was the subject of a Freewill Baptist reformation and joined the Church; he says:

"After I had been in Belfast a short time I was led from curiosity to hear a Universalist by the name of Pitkin preach. I was unable to withhold the force of his arguments. I searched the Scriptures daily to see of these things were so, until I was compelled to acknowledge myself a confirmed Universalist. Since that time I have seen no reason to change my opinion. But I have been most cruelly persecuted and denounced as an heretic, a deceiver, &c. and have been excluded from the Church, not because my life has not been corrected with my profession, they were constrained to acknowledge that no such thing was the cause—but solely for believing in salvation for myself and all mankind. They would not even grant me the opportunity of being heard in self defence. Alas! I was at home four weeks last winter, nothing was said upon till I returned to Belfast, then there was no time lost in calling a church meeting to get rid of me. I remained ignorant of their doing—until I was compelled, from ill health, to revisit my friends in this vicinity, where, instead of being greeted with the fond smile of friendship, as on former occasions, I was met with a cold and a disregard until my heart was pained to see a longed-for sister-friend, whose letters upon the road without any effort being made to throw them off."

DIVINE PROVIDENCE.

[For the Christian Intelligencer.]

That there is a divine providence, directing and overruling the affairs of men, is no less a dictate of reason, than a sentiment of revelation. It may be inferred from the known character of God. It would be unreasonable to suppose, that a Being of infinite perfections, would make this frail world and people it with innumerable, rational beings, and then cast them off his hand, and take no further interest in their concerns; and, though beholding their conduct, yet regarding with an "equal eye the obedient and rebellious." In the creation of the world and the production of mankind, Deity must have had some wise and benevolent designs to answer; and will he leave these designs to the disposal of chance, or to be accomplished or thwarted, as may suit the caprice of his frail and offending creatures? Is it not far more rational to conclude, that he will secure their accomplishment, by extending his providential government over the world, and to all the concerns of its vast population?

And what reason suggests, the scriptures abundantly confirm. Throughout the volume of revelation, the doctrine of a divine providence is distinctly and fully brought to view. There this world is recognized, as a part of the great and mighty empire of the King of heaven, and his government represented as extending to all its inhabitants, and to all their various and multiplied affairs.—"The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all."—He doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand or say unto him what dost thou? A man's heart deviseth his way, but the Lord directeth his steps. He worketh all things after the counsel of his own will. The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up. The Lord maketh poor and maketh rich; he bringeth low and lifteth up." All events, whether great or small, prosperous or adverse, relating to nations or individuals; in a word, all the blessings and evils which fall to the lot of man in this world, peace and war, prosperity and adversity, sickness and health, plenty and want, fruitful and barren seasons, sunshine and storms, riches and poverty, exaltation and depression, honor and infamy, are there ascribed to the hand of an overruling providence.

The opinion anciently prevailed among some nations, that all good proceeded from a good principle or being, and all evil from an evil being. And it is not a matter of much surprise, that such an opinion should have prevailed, among people unacquainted with the character of the true God, when we consider the mixture of good and evil, that has always been in the world. In reference to such an opinion and with a view to disprove it, it has been thought, God makes the following declaration by his prophet Isaiah, "I form the light and create darkness, I make peace and create evil, I the Lord do all these things." The same sentiment is expressed by Job, when he ascribes alike to the divine hand, both the good he enjoyed and the evil he suffered. "What," says he, "shall we receive good at the hand of God, and shall we not receive evil?"

In the teachings of Jesus Christ, the doctrine of a divine overruling providence, is also distinctly and with great particularity, inculcated. The providential government and care of his heavenly Father, are represented as extending not only to the more important concerns of his intelligent creatures, but to the least and most inconsiderable of these concerns, and even to the brute and inanimate creation; to the numbering of the hairs of our heads, the fall of a sparrow, and the clothing of the grass and flowers of the field. And if these things claim the attention and care of our Father in heaven, what, relating to his rational offspring, shall he exclude from a share in his providence?—Such is a very small portion of scripture testimony on this subject.

Our own observation and experience may also afford some confirmation of this sentiment. Nor need we look for such confirmation to the great events, or sudden and unexpected changes that have taken place in the world, and in which the hand of an overruling providence, has been acknowledged by all. We shall find ample confirmation of the doctrine in the more common, unobtrusive, every day concerns of life. Who has not, at times, found his plans and purposes frustrated, when he least expected defeat? Who has not been surprised with success when he least anticipated such a result? Who cannot call to mind seasons, when, in pursuit of some favorite object, with his plans defeated, his way hedged up, around darkness and discouragement, within fear and despondency, some unlooked for event, or some unexpected circumstance, has occurred, and let in the sunshine of success upon him and placed the object of his wishes within his reach? And who cannot recollect periods in his life, when he has found the accomplishment of his designs depended on circumstances wholly beyond his control; when he has found that all the skill, precaution and forecast, he could employ, would not secure him against defeat? Though means properly adapted to a particular end, will generally secure that end; yet we have seen them fail in instances sufficiently numerous, to shew us our dependence on an overruling providence, and that without the concurrence of that providence, all human means will prove unavailing. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." In fact, the many disappointments which we are almost daily meeting with, are so many proofs of the truth of this sentiment, teaching us that "it is not in man that walketh to direct his steps," or to command success on any of his engagements.

Such then is the doctrine we are contemplating. No event, no circumstance occurs, connected with human affairs, to which the hand of an allwise, overruling providence, does not extend. Nothing takes place without God. Nothing escapes his notice. While nothing is too great or too unwieldy for his management, nothing is too minute or inconsiderable to be below the inspection and care of his providence. While he is upholding the universe by his power and controlling all nature at his will, while he is ruling among the nations and causing the wrath of man to praise him, his providence is, at the same time, watching over each individual, and over all and each of his concerns.

POETRY.

THE GRAVE OF THE YEAR.

Be ye not as the trees that are cut down,
That flourish in the heart of life's treacherous snare;
And the hour that invites to the calm of devotion
Unhappily by regret—unhappily with care.

How cheerless the late blooming face of creation;
Weary Time seems to rest in his rapid career;
And passing awhile amidst his own desolation,
Looks exultingly back—on the grave of the year.

Hark! the blast whistles loud—and the shadows are
closing;
That wrap his broad path in the mantle of night;
While pleasure's gay sons are securely sleeping
Unhappily at the wreck that have numbered his
flight.

From yon temple where Fashion's bright torches are
lighted
Her votaries in throngs, crowned with garlands
appear;
And (as yet their warm hopes by no specter are frightened)
Assemble to dance—on the grave of the year.

Oh! I hate the state banquet the triflers have tasted,
When I think on the life of life's comfortless day;
How the flowers of my childhood their verdure have
wasted,
And the friends of my youth have been stolen away.

They know not how vain is the warmest endeavor,
To waste the kind moments, so slight when they near;
When the hours that Obedience has cancelled forever,
Her hand has entwined—in the grave of the year.

Since the last solemn reign of this day of reflection,
What crowds have passed o'er life's ephemeral bread!
How many have shed their last tear of dejection,
And closed the dim eyes in the darkness of death!

How many have ended their pilgrimage ended,
Beneath the sad pall that now covers their tier;
Or, to death's lone valley have gently descended,
And found their last beds—with the grave of the year!

'Tis the year that so late, its new promise disclosing;
Rose bright on the happy—the careless and gay—
Who now on their pillows of dust are reposing,
Where the end presses cold on their bosoms of clay.

Then talk not of bliss—while her smile is expiring;
Disappointment still dwells in misery's tear,
Reflect—and be wise, for the day is retiring,
And to-morrow will dawn—on the grave of the year.

Al! trust not the gleam of life's perishing taper,
So faintly that shines o'er the wanderer's head;
'Twill expire, when no sun may dispel the thick vapour,
No dawn of the morning revisit thy bed.

As breaks the white foam on the boisterous billow,
So the visions of pleasure and hope disappear,
Like night-wind that mows the lowly of the willow,
Or those shades that now meet—on the grave of the year.

Yet awhile—and around us no seasons will flourish,
But silence for each her dark mission prepare;
Where beauty no longer her roses shall nourish,
Nor the lily o'er spread the wan cheek of despair!

But the eye shall with tears unfolding be brighten'd,
When it wakes to true bliss in yon orient sphere;
By sunbeams of splendour immortal enlighten'd;
Never more to go down—on the grave of the year!

MISCELLANY.

PRONUNCIATION.

I intend in the present discourse to discuss the article of pronunciation. This admits the same division which was observed in the former branch, into grammatical and rhetorical. The former was by the Greeks denominated *epiphonia*, the latter *upokeia*. As it is of the utmost consequence, when we are entering on the examination of any article, that we form precise ideas of the subject of inquiry, and do not confound things in themselves distinct, I shall begin this lecture with a definition of each of these, to which I must beg leave to entreat your attention, that so none may be at a loss about the meaning or application of what shall be advanced in the sequel. As to the first then, grammatical pronunciation consisteth in articulating, audibly and distinctly, the letters, whether vowels or consonants, assigning to each its appropriated sound, in giving the several syllables their just quantity, and in placing the accent, or, as some call it, the syllabic emphasis, in every word on the proper syllable. As to the second, rhetorical pronunciation consisteth in giving such an utterance to the several words in a sentence, as shows in the mind of the speaker a strong perception, or as it were, feeling of the truth and justness of the thought conveyed by them, and in placing the rhetorical emphasis in every sentence, on the proper word, that is, on the word which, by being pronounced emphatically, gives the greatest emphasis and clearness to the expression. Under this head is also comprehended *gesture*; as both imply a kind of natural expression, super-added to that conveyed by artificial signs, or the words of the language. Under the term *gesture*, I would be understood to comprehend not only the action of the eyes and other features of the countenance, but also that which results from the motion of the hands and carriage of the body. This together with the proper management of the voice was all comprised under the Greek word *upokeia*, borrowed from the theatre, but which, for want of a term of equal extent in our language, we are forced to include under the name of pronunciation. Now these two kinds of pronunciation, the grammatical and the rhetorical, are so perfectly distinct, that each may be found in a very eminent degree without the other. The first indeed is merely an effect of education; in so much that one who has had the good fortune to be brought up in a place where the language is spoken in purity, and has been taught to read by a sufficient teacher, must inevitably, if he labors under no natural defect in the organs of speech, be master of grammatical pronunciation. The second is more properly, in its origin, the production of nature, but is capable of being considerably improved and polished by education. The natural qualities which combine in producing it, are an exquisite sensibility joined with a good ear and a flexible voice. An Englishman, who has been properly educated, and always in good company, as the phrase is, that is, in the company of those who, by a kind of tacit consent, are allowed to take the lead in the language, may pronounce so as to defy the censure of the most critical grammarian, and yet be, in the judgment of the rhetorician, a most languid and inanimate speaker, one who knows nothing at all of the oratorical pronunciation. Speakers you will often find in the house of commons, who are perfect in the one and totally deficient in the other. On the other hand, you will find speakers of this country who in respect of the last, have considerable talents, inasmuch that they can excite and fix attention, that they can both please and move, that their voices seems capable alike of being modulated to soothe the passions or to inflame them, yet in whose pronunciation a grammarian may discover innumerable defects. There is this difference, however,

between the two cases, that though the grammatical pronunciation may be perfect in its kind without the rhetorical, the last is never in perfection without the first. The art of the grammarian in this, as in the former article of elocution, serves as a foundation to that of the orator. It will be proper therefore to begin with a few remarks upon the former.

That a right grammatical pronunciation will deserve some regard from us, appears from the same reasons, which evince that grammatical elocution deserves some regard. Those reasons therefore shall not be now repeated. There is however, it must be acknowledged, a considerable difference between the two cases. And the former attempt is much more hazardous than the latter. If we aim no higher, than that the words we use, the application and the construction be proper English (which is all that grammatical elocution requires) we shall never run the risk of the charge of affectation, than which, I know no imputation that is more prejudicial to the orator. Whereas a forced and unnatural, because unaccustomed pronunciation, and the awkward mouthing which the attempt often occasions, as it falls within the observation of the generality of hearers, so it is more disgusting to hearers of taste and discernment, than perhaps any provincial accent whatsoever. Shall we then give up all attempts this way? I do not say that neither. But let us keep a proper medium in our attempts, and never strain beyond what we can effect with ease. Let us begin by avoiding the most faulty pronunciations we can discover in ourselves, or which have been remarked to us by others; and let us endeavor to avoid them not in the pulpit only, but in common conversation. It would be a matter of considerable consequence for this, as well as for more material purposes, that young men of an ingenious temper and good sense, who happen to be companions, should mutually agree to serve as checks and monitors to one another. I know not any thing which would contribute more to prevent the contracting of ungainly habits, or to correct them timely when contracted. "A friend's eye," says the proverb, "is a good mirror." And every one must be sensible, that there are several kinds of faults and improprieties, which totally elude the discovery of the person chargeable with them, but which by no means escape the notice of the attentive spectator or auditor. I said that when a faulty manner in pronouncing is discovered, it ought to be avoided not in the pulpit only, but in conversation. The nearer our manner of pronouncing in the pulpit is to that we daily use, the more easy and the more natural it will appear. Example, as in every thing, so here in particular, goes a great way. Let us therefore attend to the manner of the best speakers, to whose company we have access, and we shall insensibly conform ourselves to it. It is by such insensible, more than by any intentional imitation, that every man acquires the speech and pronunciation which he uses. And by the like ease and gradual influence of example, by which a faulty pronunciation was contracted, it will best be cured. The only caution necessary on this article is, that we be very sure as to the choice we make of patterns, lest unluckily we imitate blemishes for excellences, and be at great pains in acquiring, what we ought rather to be at pains to avoid. Grammars and dictionaries may be of some use here, but are not sufficient without other aid. Distinctions only discernible by the ear, can never be adequately conveyed merely by the eye. There is one part of pronunciation, however, and a very important part, which may be learnt solely by book, that is, the placing of the accent or syllabic emphasis. In this, our provincial pronunciation often greatly misleads us. Nor have we any idea, how offensive a deviation of this kind is to the ears of an Englishman. So much for grammatical pronunciation.

As to the rhetorical pronunciation, there is not any thing so peculiar in the christian elocution, as to require that we make any addition of moment to the ruler on this subject laid down in the best institutes of rhetoric, which I recommend to your serious perusal. I shall only remark to you a few of the chief and most common faults in this way, observable in preachers, and suggest some hints, by a due attention to which, one may attain the right management of the voice, and be enabled to avoid those faults. The first I shall observe, though not in itself a very great, yet is a very common fault, and often proves the source of several others; it is the *straining of the voice* beyond its natural key, commonly the effect of a laudable desire to make one's self be heard in a large congregation. This however is one of those expedients, that rarely fail to defeat the purpose which occasioned them. What is thus spoken in a forced tone (though the note in the musical scale emitted by the voice be higher) is neither so distinct, nor so audible, as what is spoken in the natural tone of voice. There is a very great difference between speaking high, and speaking loud; though these two are often confounded. Women's voices are a full octave higher or shriller (for that is all the term means) than men's, and yet they are much less fitted for being heard in a large auditory. In a chime or music bells the bass notes are all struck on the biggest bells, and the treble notes on the smallest. Accordingly the former are heard at a distance, which the feeble sound of the other cannot reach. The same thing may be observed of the pipes in an organ. Besides, it is a much greater stress to the speaker, to hold out with his voice raised ever so little above its natural pitch, and it lays him under several disadvantages in respect to pronunciation, of which I shall have occasion to take notice afterwards.

Happiness depends on the government of the Passions.

What is there in the bosom which leads us wrong, directly in opposition to the suggestions of our reason? We see the right, and approve it; we wish secretly to pursue, but are misguided and stray. We are early apprised of the wrong, condemn and resolve to avoid it; but the first temptation seduces us away, as a traveller is deluded by a deceitful *ignis fatuus*, which drags him over bogs and briars to some dangerous pitfall, or to the edge of a terrible and destructive precipice. The delusive meteor which sports with man in the journey of life, is his vicious affections. He wanders through wilds, wherever they lead, and though bleeding every moment afresh, from the wounds of the thorny way, still goes on as if impel-

led by irresistible necessity. But; however far we may have strayed from the right path, it is never wholly out of our power to regain it. Painful, indeed, will be the effort it will cost us to return; much resolution, much courage will it require to re-ascend; but we have always this to stimulate us in the attempt, that of the two ways the right one certainly is the best and most pleasant. But even when re-established in virtue we are still in danger, and still must be active and vigilant. *We are in life as the waterman rowing against the stream, and we surely go down if we rest upon our oars.* Never can we be secure from even immediate harm, until we have acquired over ourselves a perfect command. On the one hand we shall be tempted by appetites, desires, and the dazzling phantoms of a wild imagination; on the other, we shall be driven from our way by the goadings of discontent, or hurried into error by the violence of passion. Never can we hope for security until we have so completely subdued the propensities of the heart, that we can silence every commotion of the bosom by the first attempt, and guide the mind to any subject at the first call of prudence. When, by a singly whisper of reason, we can in a moment quell the refractory passions, then, and not till then, shall we be able to judge of every thing in life with all the accuracy of right. Our bosom will be tranquil, whatever may befall us. Neither unlooked for good will raise in it the tumult of joy, nor unexpected evil disturb it with violent sorrow. Like beings of a more exalted, a pure nature, we can look on the one with a generous indifference, and smile on the other with an undisturbed security of mind.—N. Y. Christian Int.

A PROMISE.

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring up before all the nations of the earth."

The Scriptures abound in images of beauty and sublimity. Illustrations are taken from the heavens, the earth, the ocean and from every thing. Sometimes after having, as it were, exhausted creation the prophets pray that heaven would touch their lips with a live coal from off the altar. The passage placed at the head of this article is at once beautiful and impressive. It is simple, yet grand, coming within the comprehension of every mind. A time here is plainly predicted when righteousness and praise will be universal. In contemplating such promises as these, we see not how any sect can rejoice in them but Universalists, unless men can rejoice in seeing their notions proved false. For whenever the time spoken of in the text comes to pass, then Universalism will fill the world.

But how is such a glorious work to be effected? It is not to be done by forcing the agency of man. Praise and righteousness are to spring forth as the plants of the garden grow. In the works of nature we see beauty and regularity, but without noise. Just so it will be in the moral world. Every power and faculty will be devoted to righteousness and praise. How delightful is a well cultivated garden. Who can look on it and not admire the sight. How much more glorious would it be to contemplate the whole earth in the highest state of cultivation! What we may never behold in the physical world is promised in the moral world. All the human powers will be carried to the highest state of improvement; war will cease and every evil, both physical and moral. This will be effected by the power of God; for his purpose is that "all shall know him from the least to the greatest." Well then may we rejoice in the beautiful prospect spread before us. Such being the design of God, every power and faculty ought now to be devoted to his service. Sin should not pollute our lips; every false way should be forsaken; every precept should be fulfilled. Let us then honour our Maker not merely by believing his promises, but by conforming our lives to his commandments.—Religious Inquirer.

REASON IN REVELATION.

In what concerns revelation, reason has a two-fold province; first to judge whether what is presented to us as revelation from God, or which is the same thing, as the divine testimony to the truth of the things therein contained, be really such or not; secondly, to judge what is the import of the testimony given. For the former of these, first, the external evidences of christianity offer themselves for our examination, prophecy, miracles, human testimony; and then the internal, arising from the character of the dispensation itself, its suitability to the rational and moral nature of such a creature as man. As to the second point, the meaning of the revelation given; if God has condescended to employ any human language in revealing his will to men, he has, by employing such an instrument, given us reason to conclude that, by the established rules of interpretation in that language, his meaning must be interpreted. Otherwise the use of the language could answer no end, but either to confound or to deceive. If the words of God were to be interpreted by another set of rules than that with which the grammar of the language, founded in general use, presents us; with no propriety could it be said the divine will is revealed to us, till there were a new revelation, furnishing us with a key for unlocking the old. This consideration points to the necessity of the grammatical art, and of criticism, by means of which, readers, especially of a distant age and country, must arrive at the requisite proficiency in the language. As to both these, it is evident the sacred writers address themselves to our reason. *Why, said our Lord, even of yourselves, judge ye not what is right? And the Apostle Paul: I speak as to wise men, judge ye what I say.* Dr. Campbell.

A NUNNERY.

The following is from a French paper of August 30.—"The daughter of a Mr. R.—residing at Lupian, being dissatisfied with the treatment of her mother-in-law, fled from the paternal roof and took refuge in a convent of Grey Sisters at Lambesc. For a time the attentions paid to her was so great, and her existence rendered so happy that she made a will, leaving the whole of her fortune she inherited from her deceased mother to the community. Upon this being done, the conduct of the nuns towards her became entirely changed, and she was subjected to such close confinement, and other harsh treatment, that she felt she was sink-

ing gradually into the grave. Becoming at length satisfied that this was done with a design of obtaining an earlier possession of her property, she wrote several letters to her father, but they were all intercepted by the superior of the house, till, fortunately, when the last gleam of hope was on the point of extinction, a boarder, who had been attached to the sufferer, quitted the establishment, and conveyed an account of the state of his daughter to Mr. R. He instantly hastened to the convent, and demanded to see his child, who appeared before him in the last stage of consumption, begging with piteous tears, that he would take her with him.—Her weakness was so great that he was obliged to take her in his arms to remove her. On his making the attempt, however, the superior opposed him, and, ringing the alarm bell, called around her the whole sisterhood, and some ecclesiastics attached to the establishment. Attracted by the bell, some of the inhabitants of the neighborhood also came in, and, on learning the circumstances ranged themselves on the side of the afflicted father. A long and desperate contest ensued, but in the end, the young lady was taken from a place which, in a very few days more, must have become her tomb. Depositions have since been made before the Magistrates of the place, upon which judicial proceedings against the guilty parties will be founded."

LYMAN SPAULDING, of Wilton, N. H. subscribed for the Trumpet, November, 1830, and has paid nothing. The Postmaster of Wilton has now sent us word, that the paper has not been taken up by Spaulding for some time; that he made an arrangement with Joel Abbott, Esq. who has taken it; that the time is out for which Abbott agreed with Spaulding; and that both now refuse it. Thus Spaulding has not paid for the time he had the paper, nor sent us the money he received of Abbott. The Postmaster remarks that Spaulding is a teacher of music. Martin Luther says, "Music is a kind and gentle sort of discipline; it refines the passions and improves the understanding.—Those who love music are gentle and honest in their tempers. I always loved music and would not for a great matter be without the little skill which I possess in this art." According to this Spaulding cannot love music very well. We hope if any of our subscribers should ever see him, they will try to arouse his dormant honesty.

Now we are on this subject, we request our subscribers to take notice, that it is our intention to publish all like cases. If we get once imposed on by an individual, we will put other editors on their guard. When the proprietor of a paper puts confidence in an unknown individual, it is the basest ingratitude as well as dishonesty, to cheat him out of his honest dues.—Trumpet.

[Our subscribers will also take notice that it is our determination to expose all similar impositions. "A word to the wise," &c.]

Br. A. C. Thomas, of Philadelphia, writes to the Editor of the Trumpet, as follows:—"I have no news of importance to communicate, except, perhaps, that Universalism is exciting more attention in this city at the present time, than it has done for many years past. Both churches are remarkably well attended. In the evening of each returning Sunday, they are crowded. The opposing denominations are using every exertion to divert the attention of the people from the Lectures now in progress of delivery at Lombard street and Callowhill street. 'The Philadelphian' and other Partisan publications, pour forth the hot lava of damnation; but the editors only burn their own fingers. Let them go on. 'The ransomed of the Lord' are returning 'to Zion with songs, and everlasting joy upon their heads.'"

Unfortunate Fortune.—A circumstance which furnishes a singular exemplification of the maxim, that money cannot bring happiness, lately occurred in this city. We have the facts respecting it from the most authentic source, and can rely upon their accuracy. A lady, between thirty and forty years of age, received information from her friends abroad, that a near relative, recently deceased, had left her a legacy, amounting only to about eight hundred dollars. The intelligence was too much for her mind to endure with tranquillity. Visions of pleasure, and extravagant anticipations of future luxury danced through her excited imagination, until reason deserted its throne; the poor victim of fortune became a raving maniac, and was taken to the Hospital, where she lingered out a few miserable days, and then expired.—Thus the legacy was rendered a bequest of sorrow, devised to the ruin of the receiver. Its design was enjoyment, but its results were madness and death. That was a good prayer of Agur's—"Give me food and clothing sufficient for me, but let me have neither poverty nor riches."—Phila. Gaz.

A clergyman, not quite a hundred miles from Edinburgh, preached a most edifying discourse on "Come and draw water out of the wells of salvation, without money and without price." On the following week some of his parishioners took the liberty of drawing water from a fine spring-well in the parson's garden, at which the learned divine was not a little nettled. Being reminded by the intruder of his text and sermon, the Rev. Gentleman replied, "You may draw as much water as ye like from the wells of salvation, but if you come here again, and take my water, I'll send a bullet through you."

PREACHING POLITICS.—On taking up the new edition of President Allen's American Biography and historical dictionary, and turning to the name of the ingenious and eccentric Mather Byles, we find it stated; that to the question why did he not preach politics he replied: "I have thrown up four breast-works, behind which I have entrenched myself, neither of which can be forced." In the first place I do not understand politics: in the second place you all do, every man and mother son of you; in third place, you have politics all the week, pray let one day out of seven be devoted to religion; in the fourth place I am engaged in a work of infinitely greater importance. Give me any subject to preach upon of more consequence than the truth I bring to you, and I will preach upon it the next sabbath.—Relig. Inq.

Riches are servants to the wise—but they are tyrants over the soul of the fool.

"MAINE TEMPERANCE ADVOCATE."

The first number of a paper with the above title has been issued at Wiscasset by Henry M. Hewes. It is a small half sheet, published once a fortnight at fifty cents a year, and to be devoted exclusively to the cause of temperance. The first number appears to be well filled with original and selected articles on this important subject, and we hope the paper may become a strong and successful advocate in the temperance cause.—Family Reader.

List of Letters remaining in the Post-Office, Gardiner, Me. January 1, 1833.

Abraham Bedel,	Amelia Lord,
Richard Beal,	George Loud,
Enice Brown,	Hans Learned,
Peter Brooks, Jr.	Thomas Magrath,
E. & J. Banks,	I. Noyes,
John Bolton,	Stephen Osgood,
Benjamin Babb,	Samuel Plisted, Jr.
John Brann,	Miall Paul,
B. Booker, 3,	Howard Perkins,
Abel F. Cole,	Wm. Post,
William Cobb, 2,	George Rogers,
Grant Curtis, 2,	John Stevens,
Joseph Carlton, Jr.	William Stevens,
Orison Dill,	Jesse W. Smith,
James Elder,	Richard Shackle,
Charlotte Egan,	Nathaniel Stone,
Benjamin Farnum,	Reuben M. Smiley,
David Fagg,	Extra Sanborn,
Samuel Fain,	William Stone,
Thomas Grawlow,	Joseph M. Steward,
Samuel Giddens,	Robert C. Towle,
Alexander Gardiner,	Jesse Tucker,
Thomas Houghton,	Hannah Taylor,
Isabella Hildreth,	John Turner,
John Hutton,	John Taylor,
Moses Hawkes,	John Talmay,
John G. Haskell,	J. C. Whitney, 2,
Samuel Haddam,	Jason Welber,
Sophia Hoyt,	Elizabeth Wiggins,
John Jewett,	Amos V. Cole,
Hiram Jewell,	Abel Whitney,
Thomas Kimball,	Benjamin Weston, 1,
Hannah Knox,	Aaron Weston,
John Landekin,	Benjamin Weston,
Thomas Lewis,	Daniel Weston,
John Lewis,	Joseph Williams,
Lewis Jones,	SETH GAY, P. M.

Hats, Caps, Furs, and Umbrellas!!

L. L. MACOMBER
HAS just received from Boston, a prime assortment of Caps, Furs, Umbrellas, &c. which with his former stock, makes up a good assortment as can be found on the Kennebec river, and comprises the following articles, viz.—Gentlemen's BEAVER and IMITATION BEAVER HATS, SATIN HATS, first quality.—Common and low priced HATS of every description for Gentlemen, Youth and Children.—Black and Drab FELT HATS.—Bard Crowned do.—A good assortment of FUR SEAL CAPS.—HAIR SEAL do.—CLOTH do.—NU-TRA do.—a prime article.—Men's and Boy's GLAZED do.—with fur bands.—Children's FANCY Caps, LINEN do.—INDIA RUBBER do.—Silk and Gingham UMBRELLAS, various qualities.—FUR SEAL COLLARS.—NUT do.—FUR GLOVES, various qualities.—FUR TRIMMINGS.—SIBERIAN CAPES, a rich article.—Deer Skin MITTENS.—Patent Leather CAPS.—Footers.—Bard Boxes, &c. &c. Also, a few dozens OIL SOAP, an excellent article for removing grease from clothes. All the above articles will be sold at the lowest prices for cash or good credit.
October 24, 1832.

REMOVAL.

SAMUEL CROW LI has removed to rooms in Clay's Buildings over Franklin Bank, where he intends carrying on the TAILORING BUSINESS in all its branches, and hopes by punctuality, and the strictest personal attention to business to merit and obtain a liberal share of patronage.
N. B. CUTTING done at short notice, and on reasonable terms.
Gardiner, Nov. 1, 1832. 44

NEW COLLECTION OF MUSIC.

JUST published and for sale by WM. PALMER, THE CHOIR, or USEFUL COLLECTION of Church Music, consisting of a great variety of Psalm and Hymn tunes, Anthems, &c. Original and Selected; including many beautiful subjects from the works of Haydn, Mozart, Cherubini, Nauman, Marcelllo, Mehul, Himmel, Winter, Weber, Rossini, and other eminent composers—harmonized and arranged expressly for the work. By LOWELL MASON, Editor of the Handel and Haydn Collection of Church Music.
Gardiner, Dec. 12, 1832.

CABINET FURNITURE, Chairs, Tables, &c.

G. & E. S. BYRAM respectfully inform the citizens of Gardiner and vicinity that they have taken the Shop near the Grist-Mill lately occupied by Holmes & Robbins, where they offer for sale an assortment of CABINET FURNITURE, Chairs, Tables, &c. cheap for cash, country produce or approved credit such as—BUREAUS, COMMON DINING CHAIRS, PATENT SEAT LOOKING do., COMMON ROCKING do. WASH STANDS, BEDSTEADS and TABLES of various kinds, CRADLES, CRIBS, &c. &c.
Gardiner Nov. 13, 1832. ext 45.

Paper-Mill for Sale.

THE Subscriber wishing to close up his business offers for Sale his interest in the Paper-Mill in Gardiner, being one third of the Buildings, Machinery, Stock and Utensils. Terms reasonable.
M SPRINGER, Jr
Gardiner, September 7, 1832. 11

Notice to Brickmakers.

THE subscriber is manufacturing several thousand dollars' worth of FISK & HICKLEY'S IMPROVED BRICK MACHINES, to put in operation in the present season—which may be purchased of the subscriber at East's Hotel in Hallowell, Whittier's in Portland, Brown's in Augusta, or at his home in East Liverpool, and delivered at either of those places, on short notice. Said Machines are sold on liberal terms, and warranted to answer the purpose for which they were intended.
JOHN HASKELL
June 12, 1832 29—11

NEW MACHINE SHOP.

HOLMES & ROBBINS respectfully give notice to the public, that they have taken the shop formerly occupied by CALVIN WING, next door above the factory; where they manufacture all kinds of machinery at short notice. They feel confident that by strict attention to their business, they can give complete satisfaction to their employers. Screens of cast or wrought iron, patterns for castings—Presses of any description, and machinery of any kind constructed in a thorough and workmanlike manner, and on the most reasonable terms.

FUR CAPES!

A BEAUTIFUL article, of various colours, just received and for sale by L. L. MACOMBER.
Gardiner, Dec. 24, 1832.

House and Shop for Sale.

THE Subscriber wishes to sell the House and Shop, together with the lot on which the building stands, now occupied by him. The property is centrally situated in the principal street of the Village and is too well known to require a more particular description. For terms apply to the subscriber on the premises.
FRANCIS HUTCHINSON.
Gardiner, Dec. 19, 1832.

Christmas and New Year's Presents for 1833.

THE Token and Atlantic Souvenir, Pearl London Comic Offering, and Juvenile Forget-me-not. For sale by WM. PALMER.
Gardiner, Dec. 5, 1832.

Almanacs for 1833.

FOR sale by WM. PALMER, Robinson's, Thompson's, Anti-Masonic and Comic Almanacs for 1833, by the gross dozen or single.
Gardiner, Dec. 4, 1832.